The Bombay Guardian.

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WEEKLY REVIEW.

—The *Manchester Guardian* says:

"Mr. Boehm, A.R.A., has received instructions to execute a statue in remembrance of the late Prince Imperial of France for erection in Westminster Abbey. The statue will be life size, and the figure of the Prince will be represented in an attitude of defence with drawn sword, and looking forward as if in anticipation of the coming enemy."

This may be art, but it is not the truth. It was because he was *not* in the state of preparedness indicated in the statue, that he met with his untimely end.

—The *Lucknow Witness* gives some extracts from a book called Heathen England, giving an account of the operations of "General Booth" and his Salvation army. Mr. Booth entered the ministry of the Methodist New Connexion in 1853, was for some years very successful as an Evangelist, was after that in the regular ministry, and in 1861 resigned his connexion with conference and became an independent labourer. In 1865 he began preaching to the masses in London. In the 14 years that have since elapsed, the work has grown till the army has now 102 corps in as many different places, under 161 officers. Speaking for himself and his army, Mr. Booth says:

"We refuse to allow evangelists to stay very long in any one place, lest they or the people should sink into the relationship of pastor and flock, and look to their mutual enjoyment and advantage rather than to the salvation of others. The whole Mission in kept in its course by the direction of one controlling will, and each station is placed under the management of the evangelist stationed there. We refuse utterly to allow of any authoritative Assembly, Committee, Church meeting, or any other representative or popular gathering, except purely for the purpose of auditing finance, and accepting and confirming and arranging for the execution of the plans which have been tried and proved most calculated to promote the common object. We are not, and will not be made a sect. We are a corps of volunteers for Christ, organized as perfectly as we have been able to accomplish, seeking no Church status, avoiding as we would the plague every denominational rut, in order perpetually to reach more and more of those who lie outside every Church boundary."

Our contemporary adds:

"The evangelist alone, to the exclusion of the pastor and teacher, is the accredited and honored worker. Will this do? Is it a wise method even regarded as a mere supplement to the work of other bodies? Will it not have to be largely modified if it is to continue for any great length of time as a cohesive and spiritually successful organization? If its leader is quickly responsive to the leadings of the Divine Spirit will he not see cause after a while to vary from his "unalterable programme," and either unite his forces with some branch of the Christian Church or form a new one? In the whole book we find no mention of Baptism or the Lord's Supper! These are ordinances of Christ which cannot with safety be permanently put aside. And as soon as arrangements are made for observing them, the Salvation Army becomes inevitably a denomination."

—Rev. Mr. Lee, S. I. Conference, who has been for some time at Darjeeling, has been transferred to Roorkee, where he was stationed in 1876-7. Rev. P. Wilson, M. D. has been relieved of the charge of the work in Roorkee, to become Superintendent of the Pilgrim dispensaries in Gurhwal and Kumaon.

—The Rev. Dr. Mullens was a missionary of the London M. Society in Calcutta from 1843 to 1866 and little dreamed in those days that he would die in Central Africa, in regions not then known to the civilized world. After his return to England from India, Dr. Mullens became Secy. of the L. M. S. and in this capacity has visited Madagascar and other distant mission-fields. He was on a visit to Lake Tanganyaka, in the heart of Africa, when he received his summons to the immediate presence of the Master.

—The *Bombay Review*, while admitting that the sentence pronounced on Dhunbai for branding with a hot iron the person of a little girl, her daughter-in-law, was merited, is anxious that the sentence so far as relates to the term of imprisonment, should not be executed. One ground for this plea is that the prisoner's cruelty is not quite unusual. Is it really so that it is not an uncommon thing for Parsee mothers-in-law to act in this atrocious way? If so, then it is of the highest importance, that there should be no laxity in administering the law, for it is certain that very rarely indeed does any case of the kind come to the knowledge of the public, and the only way of deterring these cruel women is to bring the full force of the law to bear upon the case that meets with exposure. Another plea urged is the strength of the *temptation* arising out of the fact that she was *mother-in-law* to the little thing. If the woman is imprisoned, the writer fears that there will be "a terrible reaction in favour of the condemned woman." This conveys a strange idea of the working of the Parsee mind. Are we to understand that Parsees can much more easily reconcile themselves to the infliction of atrocities like this upon the persons of their girl-brides, than to have the perpetrator kept in prison a few months? We cannot believe that their ethical motions are so hopelessly awry as this would indicate.

—Taimur, one of the sowars who were in the Cabool Residency when it was attacked, succeeded in making his escape and we have his account of the affair. It appears that a Turkistan regiment and another, unarmed, were paraded for pay in the Bala Hissar. Because one month's pay was given and not two, they brake into mutiny, and rushing into the Residency compound stoned some servants. The Guides within the house opened fire, and then the mutinous soldiers rushed off to get their weapons. An opportunity to attempt an escape was thus given, but unfortunately no attempt was made. Returning in a quarter of an hour with arms, the mutineers, soon joined by the populace, began to storm the Residency. There was a Cabooli in the Residency, formerly a guide sowar, and he was despatched with a letter to the Amir, but did not return. Taimur afterwards saw him and learned that the Amir had returned the letter with these words added, "If God will, I am just making arrangements." No arrangements appear to have been made by the Amir, beyond sending Daud Shah to remonstrate with the mutineers, in doing which the latter got stoned and wounded. The impression made by the above account, is that the rising was unpremeditated; but it is quite possible that the contrary was the case. If there had been no hostile feeling towards the party in the Residency, the fact of their having received less pay than they expected would not have necessarily led them to attack the people of the Residency. How far they would have gone in their assault if they had not been fired upon, it is not in our power to conjecture. Another messenger dispatched to the Amir by the beleaguered party was cut to pieces; and at 3 p. m. when Sir Louis was wounded, Lieut Hamilton sent Taimur to the assailants offering them six months' pay. He met with a very bad reception from them, and it is marvellous how he escaped with his life from the mutineers and from Cabool. The letter of the Amir to General Roberts is full of protestations. Cabool is evidently in the hands of the mutineers, and the Amir is safe from them only so long as by 'bribery and coaxing' he can persuade them that he is with them in their hostility to the Kaffirs. They will soon hear of this letter, and it will then be his part to convince them that its professions are merely feigned, to lure the British to their destruction. It does not matter very much how he is affected, as regards the conduct of the campaign. Though the Amir is not taking the field against us, his mother is, and she is reported to have already gathered something of an army.

—The Rev. Robert Squires of the Ch. Miss. Society, is expected shortly in India again. It is the wish of the Home Committee that he should resuscitate the school for the training of Native pastors and evangelists at Sharanpur. A new missionary, the Rev. A. Manwaring, will be stationed at the same place, with a view to his engaging in the work of an itinerant missionary. Altogether about thirty five missionaries are expected to join the different missions of the C. M. S. this year.

—At this juncture it is good to learn that Ketchewayo has been captured and the Zulu war terminated. This news comes from Aden, and has perhaps been transmitted in part by the new line of telegraph from Durban to Zanzibar.

—THERE is to be an extemporized line of railway from Sukkur to Dadur (near the commencement of the Bolan pass) with tramway extension to Quetta. It is hoped that the line will be made in six months.

—WE have been favoured with supplies of Marathi leaflets printed at the Columbian Press, Satara, in the admirable style for which that unique press is distinguished. The leaflets are entitled The Ten Commandments, The Way of Salvation, Who is Jesus Christ. Also, from the same press, Lazy Tom, in Marathi metre copiously illustrated.

"INGATHERING."

I have to-day booked from this Station to Goolburga our fifth ingathering of famine children. I did not bother camp authorities this time. But by the help of a friend from the streets, by the wayside and elsewhere, wherever the starving poor were found, 52 children were gathered who appear to have no parents or friends to care for them. If so they have heartlessly deserted them long ago leaving them to wander, beg, starve, and, in most cases, die. The most joyful crowd in the train was my load of children whose bony faces presented a sad picture of attempted laughter. Hope of better things made most of them forget present misery. So may my soul be big with hope of heaven.

The condition of these little ones, ranging about with previous lots for age, is considerably better than previous gatherings,

Of the 50 last taken from Adoni fully one half died, being so far gone before help came. I have hope that but few of this lot will die. The major part of to-day's lot are boys. This raises our "Christian Orphanage" family now on hand to 120 odd.

We bless God for great goodness toward us in this work.

Scarce a day does not give us some encouragement.

God has very tenderly husbanded our faith for these months. Henceforth I expect we shall often be brought down to the last rupee for purposes of faith testing and developing, and enlarging. But no farther. "God will provide." We have been made to realize that "the trying of our faith is more precious than silver and gold" more than once already. Our soul rests in the thought of *Psl* 144 8. "Our help is in the name of the Lord who made heaven and earth" *Psl.* 119, 72 comforts our hearts.

"*Praise ye thé Lord*"

Adoni, Sep. 13-1879. C B. Ward.

THE following is a private letter from a neighbouring station, and was in no way intended for publication, but we make bold to print it;

"I have frequently thought of writing to tell you of the blessing we are receiving from our dear Saviour. We have had early morning meetings for six weeks. We set our faces to seek the Lord for the baptism of fire which would fit us to go forth to save this place. Day by day we are learning something of Jesus, and getting to know just what we are in ourselves—nothing, nothing. We are understanding more fully that what God desires of us is to be empty vessels to be filled with the golden oil, instruments ready to do just the work he desires us to do. I think many of us are seeing more that natural gifts are nothing without the Holy Spirit, and that the best instrument is a child, who without questioning, will go to whom the Lord sends and, without adding or curtailing will speak just the message given to him or to her. I am sure that all *feel* the presence of the Lord with us, and that we have the earnest of what God will yet do for us. Last week our subject was love. The love of God, the love of Jesus, the love of the Spirit. If we have the mind of Christ we will love the tri-une God, we shall love the brethen, we shall love sinners. On Saturday the last phase of the mind of Christ was spoken of very sweetly: How he was called the friend of sinners. Was there any likelihood of any of us getting that name? How he sacrificed his own comfort at the well of Sychar and when he touched the lepers. He did this without any grumbling because he suffered not for his own sin, but for the sins of others. Let us study the character of Jesus and say whether we have the mind of Christ. Several spoke; and all testified how much they felt the want of this patient, self-sacrificing spirit. For myself I never knew what full communion with Jesus was until now. I used to tell him everything before; I had got into that habit; but now I feel that I can sit down and hold communion with him, and feel that I am understanding and trusting him, and that he understands me and is my friend. A passage in the Song of songs, every verse of the good matter of which is very precious to me, came to my heart. "O thou that dwellest in the gardens, the companions hearken to thy voice, cause *me* to hear it." It filled me with wonder, and love, that he who has a book of remembrance written before him in which is recorded what his loved ones say to each other about him and his kingdom, should, as it were reproach me for conversing so little *with* Him. It is more than prayer that seems implied in this verse: It means talking to Jesus as one speaketh to his friend—delight in His fellowship. Let me hear thy voice; for sweet is thy voice. I thank God for this blessing. We are in a solemn position. Pray for us. We are seeking to do something for sinners. Pray that we may have power with God and with man. Pray that every one may get the power we are seeking. Yesterday there was great power in the preaching of the word, and many of us felt that the power of the Lord was present to save. I feel sure that many were impressed and resisted the strivings of the Spirit. One man who was very anxious at the close of the after meeting said he had resisted the desire to come out as a seeker, and let the opportunity pass. The Hall was very full not a vacant seat either morning or evening. We are to have special meetings not only in the mornings, but in the evenings this week. To-night is the first of these. We pray that we may have a great blessing. Will you remember us during the week with that faith that takes hold on Jesus, and believes that the answer is given."

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SATURDAY, SEPTEMBER 20, 1879.

OCCULT BAPTISM.

A CASE has lately come to our knowledge which ought, we think, in the interests of truth, to be made public. Many years ago a gentleman who was a Protestant married a Roman Catholic lady. They were married in the Church of England, and when children were born they were baptized in that church. Quite recently it came to the knowledge of the father that so long ago as January 1873, these children, then aged from nine to fourteen years had all been secretly baptized by the Rev. Father Daling, and had afterwards received from him the sacrament of the Lord's Supper. One can imagine the astonishment and pain with which the father received this intelligence. For nearly seven years his children had been taught to practice this cruel deception upon him; for it is not to be supposed they would have entered into this covenant of secrecy if they had not learned from the priest who received their confessions and granted them absolution, that this was a right thing to do under the circumstances. It was by means of the Confessional that the mother was induced to enter into this conspiracy; she was refused absolution unless she brought her children to the fold of the Roman-Catholic Church. Believing that the priest was the minister of God and that her everlasting welfare depended upon his doing what he required, she persuaded her children to accede to his proposals. Imagine the amount of duplicity, equivocation and reserve which the preservation of this secret demanded, during the days, weeks, months and years of this long period. Father Daling must have known perfectly well what would be involved in the maintenance of such a secret; and yet he persuades himself that it is his duty to lend himself to 'a work of darkness' like this. To the Protestant mind it appears horrible, demoralizing in the extreme, to let children grow up with the idea that religion requires them to play a part before their own father, to disguise their sentiments habitually, and practise whatever deception may be necessary to hinder their secret adhesion to the Church of Rome from becoming known. Can we wonder that a system which is responsible for such results, should deprecate the reading of the Scriptures? Can any thing be more opposed than such a system and the Scriptures? What says Christ?

"Beware ye of the leaven of the Pharisees which is hypocrisy. For there is nothing covered that shall not be revealed; neither hid that shall not be known." Luke xii. 1.

"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret I have said nothing." John xviii. 20.

What says Paul?

"We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. "2 Cor. iv. 2.

"Provide things honest in the sight of all men." Rom. xii. 17.

"Ye are all the children of light, and of the day; we are not of the night, nor of darkness." 1 Thess. v. 5.

"Let us walk honestly as in the day." Rom. xiii. 13.

The father of whom we have been speaking, feeling that he had been deeply aggrieved, and not supposing it possible that the course pursued by the priest would receive the countenance of his superior, waited upon the R. C. Bishop to complain of this scandalous conspiracy. He did not however receive the satisfaction which he expected. After enquiry, Bishop Meurin addressed him as follows:

My dear Mr.———

I learn from the Rev. Fr. Daling what I had justly presumed, and mentioned to you as the probable reasons for his proceedings regarding Mrs—— and your children.

It was Mrs.——— herself who sought relief to her conscience, on account of the wrong steps she had taken when marrying without the dispensation required for mixed marriages, and without the Blessing of the Holy Catholic Church. This relief could not be given except on her promising to do for the Catholic education of her children what lay in her power.

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On her agreeing to that, baptism was to be given to the children conditionally, the condition being that, should the baptism they had received previously, be valid, the repetition should be held to be *void*, but not so, if their former baptism had been invalid for want of the proper matter, form or intention on the part of the Minister. In the first case, the conditional baptism has not changed the state of your children in any way; and in the second case it has greatly benefitted them, and you cannot but be grateful for the greater certainty of their having really become children of God. I have explained to you, how baptism is with us not a mere ceremony of reception into the church, but the regeneration into a real spiritual life.

"Fr. Daling does not remember the circumstance you mentioned, of his having driven away the children from the windows of the Chapel at the time of his baptizing your children, nor would he, for such a cause, interrupt the holy ceremonies. But he remembers having been requested to keep the fact of this baptism a secret—a request the reasons for which he had no business to investigate, as they were evidently founded on the private relations between husband and wife.

"There is no law by which Fr. Daling or any one else should be prevented from baptizing children presented to him by their mother, or whereby he is bound to obtain first the father's consent to such baptism.

"The other holy sacraments Fr. Daling administered to your children at their own request, and he would have failed in his duty, had he refused them the forgiveness of their sins, for want of their father's permission to obtain that forgiveness. I believe you agree that no man in the world can claim the right of fettering the conscience of wife and children so far as to prevent them from doing what they believe to be necessary for the salvation of their souls.

"I easily conceive the pangs of your mind at seeing religion put up a wall between you and your family. You agreed with me in condemning mixed marriages. For the same reasons I emphatically condemn the division put up by the "Reformers" beteen Christians and Christians. We all suffer vehemently from this separation. The only thing to mitigate its evils, is an earnest endeavour to grant to every one the right of settling his conscience according to the light of his reason."

The remainder of the Bishop's letter is taken up with hortatory matter and need not be reproduced. It is interesting to note the respect claimed for conscience when it happens to tally with the requirements of the priest; but there is very little respect for the conscience enlightened by the word of God that led the Reformers to break away from Rome. Bishop Meurin's letter is very carefully written, but does not in the least—as we can see—alter the ugly look of the facts which we have stated.

Our word now to Protestant parents who commit their children to the nurture and admonition of R. C. priests, if indeed they can be called *Protestant* who do this. Some have allowed themselves to believe that there will be no tampering with the religious convictions of the children, and no attempt made to shake their confidence in the faith of the parents. Have they any right to lay this flattering unction to their hearts?

TRUTH AND INSPIRATION.

The *Bombay Gazette* has gone out of its way to give us a lesson on charity this week Lessons of charity are very much needed in a world like this, especially when they take a practical form, and cause the excess of *your* coffers or wardrobes to supply the deficit in your neighbour's. The attention of our contemporary is however drawn to a form of charity that involves no such inconvenient sacrifice. Believe that every man's opinions are the best in the world for him and leave him in the uninterrupted enjoyment of them. But mark,—you are to do this only in regard to religious opinions. Apply the same rule to opinions relating to government, to commerce, to social usages or to anything of a merely secular character, and instead of charity you exhibit the very opposite. The writer in the *Gazette* draws a very strong contrast between the charity displayed by all who think as he does, that inspiration is to be found in the Vedas as well as in the Bible, and the narrow-mindedness of those who like the *Record*, find fault with Rev. Luke Rivington for making such a concession. The writer will have it that all truth is inspired; but it was surely in no such sense that the *Record* used the word inspiration. The columns of our contemporary sometimes contain truth, but we do not therefore speak of them as inspired. Our contemporary sometimes uses the word in a more qualified sense, as when he means by it to express his belief that a certain article in the *Times* had its origin in the mind of one to whom the reins of Government are committed. This comes nearer to the sense which the word bears when it is used to denote religious truth; inspired in the sense that it expresses the mind of God. Christ says: "The words that I speak unto you, I speak not of myself; as I hear, I speak."

We do not suppose that the *Record* will dissent from the opinion expressed by the *Gazette* that there is truth in all religions. This is very different however from the admission that the Vedas are inspired. There are Hindoo religious books that contain a good deal more truth than the Vedas. We remember once reading with great pleasure a book called *Vidoor Niti*, and we found a great deal more truth in it than we ever found in the Vedas. Nobody claims that the Bible has the monopoly of ethical truth. The Bible itself teaches the very contrary, affirming that men are condemned on the ground that they know the will of God and do it not. Truth is of the nature of testimony; but it can only testify to truth; it cannot bear witness in favour ef falsehood; and if men really heeded the truth contained in a corrupt system, they would turn from the falsehoods with which it is associated, and would be predisposed to receive the teaching of more abundant truth in another system. But the difficulty is that men look at the truth through the medium of the enveloping falsehood, instead of looking at the falsehood through the truth.

Are we then so dreadfully uncharitable when we take our Lord at his word, and believe the Gospel is needed by every creature? Our Hindoo friends acknowledge that they are not happy, that their religion does not give them peace or purity. It requires them to look upon the great majority of mankind as hopeless outlaws from the favour of God, *Mlechas;* it imprisons them and their sympathies in the dungeons of caste. Christianity is not a rival system of religion, professing to be better than others, a more successful venture in the realm of truth; but it is God's word to men of all religions, who fail to find in those religions, pardon, peace or purity, offering them as a free gift in Christ, that which they have vainly striven after.

The Christian finds on every page of the Bible promises exceeding great and precious, suited to every juncture and circumstance of life. He pleads these at the throne of grace, and receives in return blessings that wonderfully brighten and gladden the pathway of life. At the same time he hears the voice of God, saying, These blessings are not for you exclusively; they are the inheritance of the race of mankind in Christ, the second Adam; will you withhold the knowledge of them from your Hindoo brother?

We wish the writer in the *Bombay Gazette* had personal experience of what the Gospel can do in the way of satisfying and renewing the heart; he would then cordially sympathize in all endeavours to communicate this Gospel to those who are enthralled by other systems.

DID CHRIST RISE AGAIN? XII.

Our tenth proposition is this:

"Without the physical, visible resurrection of Christ, there could have been no Christian Church in Jerusalem, no evangelization of the nations, no Acts of the Apostles and no Epistles to the churches planted by them; no New Testament, no Lord's Day, no church of Christ."

It is very certain, and it is not a point that any intelligent person will dispute, that the Gospel which was preached by the first disciples was one that awoke the profoundest antagonism of the Jews. The Pharisees could bear the Sadducees, and the Sadducees the Pharisees; both of these divisions could bear the Herodians, and the Herodians could bear them; nay the Pharisees could bear the Publicans and the Publicans the Pharisees; the Grecians and the Hebrews, the Jews by descent and the proselytes and the devout men among the Romans, all these classes could exist together without a rent in the fabric of society; but for those who declared that the crucified Jesus of Nazareth had been raised by God from the dead and thus declared the Messiah, there could be no toleration. To say this was to say that the sacred Council of the Jews with the High-priest at their head, and with the support of the entire priesthood, scribes, lawyers and all doctors of religion, had committed the unheard-of sin of rejecting the Anointed Deliverer, the Messiah promised from the foundation of the world, and had constrained the Roman authorities to treat him as the vilest malefactor and put him to a miserable death. To assert that God had come forth to proclaim them murderers and traitors by raising Jesus from the dead, was to make even a more deadly attack upon the religious leaders, upon the people and upon the state, than Jesus of Nazareth himself had ever made. If they had not tolerated Jesus himself, it is plain that they would not tolerate his Galilean followers daring to charge them with the most fearful of all crimes. In the nature of things, it was inevitable that they who preached the Gospel to the people of Jerusalem on the day of Pentecost, were very much in the position of lambs lifting up their voices against an immense herd of rabid wolves. What enabled them to do it? We have seen what they were in themselves; the idea of their stand-

ing up to endeavour to convince their enemies that they had murdered the Prince of Life, and that there was no hope of salvation for them except through the very blood which they had spilt on Calvary, was simply absurd, to the very verge of madness.

Yes, if Christ had not really risen from the dead, these disciples would never themselves have risen from their own own spiritual and intellectual ineptitude, would never have dared to speak openly in defence of the crucified One; if they had dared to do it, they would have been at once overwhelmed by the indignation of their fellow-countrymen. Many of his words would linger in the memory of those who had heard them; many who had been healed by him would cherish in their hearts some sense of gratitude; the incidents of his remarkable career would continue to be whispered about; but if at any time, any one ventured openly to assert that Jesus of Nazareth was really what he professed to be, this could only be a signal for the descent of the intensest indignation of the authorities thus by implication charged with a more enormous crime than that which Cain had committed or Satan attempted. Let the reader call to mind the conduct of the parents of the man whose eyes Jesus had opened; afraid of excommunication, they would not venture a word in favour of him who had given sight to their son blind from birth. If it was so, while Christ was still visibly there with his awe-inspiring presence, much more when Jesus of Nazareth had been arraigned as an impostor, and crucified between thieves. The word that favoured him was a word of high treason against the divinely constituted authorities.

No one who considers these things can doubt that the account given in the Acts of the Apostles of the implacable hostility of those that bore rule in Jerusalem and of all that were zealous for the Mosaic dispensation in the land, towards those who preached Jesus crucified and risen, is reliable. It could not be that the disciples would be met by any other than such an antagonism.

INTERNATIONAL BIBLE STUDY.

September 28th, 1879. *Review of the Quarter.*

THIS is the thirteenth Sunday of the qnarter, and we are to review the lessons of the quarter. The best way perhaps will be to glance at the several golden texts.

1. "My son, despise not thou the chastening of the Lord." It is already the beginning of the triumph of faith, when we perceive that that which has happened to us is from the Lord, and is of the nature of chastening. The temptation is to ascribe some other origin to the trial; to say that it has come upon us through the inexorable course of nature; another temptation is to attribute it to a failure of that providential care which, we fancy, God is bound to extend to his creatures. Far be such thoughts from the child of God; neither will it do to suppose that the all-wise Ruler has forgotten us. The Lord who gave his Son to die for us has permitted this affliction to come upon us and it must be for our good. To despise the chastening of the Lord is to overlook the lessons it is intended to teach us, lessons of our dependence, our failure, our folly, lessons of trust, consecration and hope.

"We count them happy who endure." When we first came to the Lord, we consented that He should be upon the throne, and that there should be no more usurpation on our part. That means that we consented to be guided by him in any way that seemed good to him, and always to believe in his kindness and sympathy, whatever the outlook of circumstances might be. How sad, after having taken joyfully the spoiling of our goods, the failure of our schemes, and other sore trials, we should at the advent of some greater trial, allow our faith to be defeated. Submission is victory, and is worth more to you than to have been saved from that trial. Only they who endure, hear the salutation, Enter ye into the joy of your Lord.

"Commit thy way unto the Lord." Unto him whose hands were pierced for you. Commit it and do not take it back. Do not snatch the reins out of His hands even when you seem to be approaching a precipice.

"This is my beloved Son, in whom I am well pleased." Shall I present my good works in competition with the works of Christ, to lure away the father's regard to me? What madness! The foundation of all my hopes is the incomparable excellency of Christ, and I have been chosen that his excellency may appear in me, and always be seen to be his.

"Who his own self bore our sins in his own body on the tree." He had millions of angelic servants, but to no one or to all could he commit the obligation to bear our sins. Knowing that he came from God and went to God, he loved his own unto the end.

"If any man thirst let him come unto me and drink." He that uttered these words was conscious that it would be possible for men of all nations, in all ages, to come to him. In other words, he was conscious of the fulness of the Godhead. It is possible for man to come, and it is possible for Christ to satisfy.

"Come, let us go up to the mountain of the Lord." The new Jerusalem of this dispensation is even more accessible than the Jerusalem of the former. See Heb. xii. The 144,000 standing upon Mt. Zion with the Lamb, are the believing, purified and witnessing ones who have ascended by faith to the faith region where Christ is manifest. See John xvii. 24.

"Ye shall receive power after that the Holy Ghost has come upon you." Before we can receive power, we must restore usurped power to him to whom it belongs. Sin is an insanity that makes us believe in manifold powers of our own. The Spirit of God shows us that all power is of God, and we learn to ascribe it to him, and no sooner have we done it than we learn that it is now truly ours, in the best sense.

"Heaven and earth—but not my words shall pass away." These are the words that uphold all things. The Roman world and the Olympian heavens have passed away; the northern world and its Walhalla have passed away; the Vatican has passed away; but millions of copies of the Scriptures issue from the press yearly, and in every nation, tribe and tongue witnesses to the saving power of Christ are rising up.

"It is the spirit that quickeneth; the flesh profiteth nothing." Our Lord is speaking of the flesh of his own body. If the bread of the communion were changed into that flesh it would still profit nothing. The Spirit of God quickens us by showing us the marvellous significance of Christ's death.

"Not by might, nor by power, but by my Spirit.' Vain our resolutions, our efforts, our fastings, our tears; all is vain till we admit the fact that there is in us no power to expel sin. Like Paul, we may even reach the point of hating it, and of feeling it to be a loathsome burden; but as for shaking it off, we can no more do it than Sinbad could the old man of the mountain; let us cross the threshold of Rom. viii, receive the Spirit, and all is life and peace.

"They shall be mine in the day when I make up my jewels." God's jewels are now scattered in strange places: some are on dunghills, some in ditches, some trodden under foot; but they are uninjured and unsullied, and will be gathered together in the breast plate of God.

A friend at an interior station has put the letter of this quarter's lessons into a form adapted for committing to memory as follows:

1. '*Affliction sanctified,*' endured,
   Will to the patient bring
2. '*Prosperity restored:*' and joy,
   And every needful thing.
3. '*Queen Esther*' prayed for Israel
   Unto the Assyrian king;
4. '*The coming Saviour*' now is come,
   His praises let us sing.
5. '*The suffering Saviour*' died for us
   Upon the bitter cross;
6. '*The Saviour's call*' if we reject,
   Twill be our endless loss;
7. '*The Saviour's kingdom*' glorious shall
   From age to age endure;
8. '*The holy Spirit promised*' comes
   To make us clean and pure.
9. '*The prophey 'gainst Tyre*' showed her
   For fishers' nets a place;
10. '*The valley of dry bones,*' became
    Filled with a living race.
11. '*The need of God's* good Spirit' we
    Do daily, hourly feel;
12. *And* '*consecration unto God*'
    Will all our weakness heal.

REMINISCENCES. XXXVI.

Journal continued.

September 28, 1839. We were about noon between Tenedos and the plains of Troy. The fleets were still there, though in disgraceful inactivity. What are said to be the tumuli of Patrocles and Hector are but little removed from the sea and are conspicuous objects. Imbros and Lemnos to the n. west, to the south Lesboia & Mytilene. 29. At Smyrna. It being Sunday the bazaars were shut. I saw M. Zaba again and called on Mr. Lennep, Am. missionary. Perambulated the city all day. The Greek women here are beautiful. 30. Having made some purchases of Tobacco, we hurried aboard and sailed at 9. Oct. 1. At Syra. My intention was to disembark here and perform quarantine; then go to Athens; cross the peninsula to Patras, to take the Austrian steamer for Ancona, and proceed thence to Florence and Leghorn, there to take the French steamer. I bad good bye to M. C. and with two of my companions, went to the Lazaretto. We remained on the shore two hours, seated on some rocks, waiting for some one to receive us. I noticed that it was Parian marble we were seated on; these rocks are part of a vein that communicates with Paros. We managed to get something to eat from the restaurant, and at length the director came. I learned that there was a quarantine of 14 days to be performed, that we must afterwards wait seven days for the steamer to convey us to Athens, and that there was a quarantine of 14 days at Ancona. I immediately perceived that it

would be Dec. 15th before I could arrive at Paris. However I could not abandon my resolution to see Greece, until I reflected that the very limited time at my command would not allow me to see it in such a way as to derive any benefit from the visit. My friends had already decided to return on board and I agreed to accompany them. The sight of the chamber assigned to me, confirmed me in my resolution. In a little low room 10 or 12 feet square, were ten persons (and they the veriest canaille,) and all their baggage. There were several women, two of them perfect leviathans. Nothing short of this, with the superadded certainty of an intermittent fever, could have induced me to abandon the hope of seeing Greece; for unless it be Spain, there is no spot I have so desired to visit as Greece. M. C. exulted over me in a rather provoking manner when he saw me return, for he had prophesied it. We left at 2 p. m.—

Oct. 3rd. About 9 a. m. my friend called me up from below to see a water-spout. There were three, and shortly after appeared two others. It was a cloudy morning; it had been raining. They began in this manner: a point would drop from a cloud like the letter V, and the sea underneath would appear to boil up and create a thick vapour. This vapour was in constant and violent agitation, increasing and ascending at the same time that the cloud point descended, until they met. In one I remarked two dark lines descending in the centre of the cloud, having the appearance of the cylinder of a thermometer. The spouts were constantly changing their places, some moving more rapidly than others. They were perhaps ten miles off. They disappeared in half an hour.

Oct. 4. Let go anchor in the quarantine harbour of Malta. We went to the lazaretto and selected our apartments. M. C. and myself occupy a *maisonette*. Mess. Teule and Rouffio the one adjoining. Port Manuel is used as a lazarettc, temporarily, until a new one is built. The situation is delightful, being elevated, and commanding a fine view of the sea. The buildings occupy three sides of a handsome quadrangle, about 400 ft. square, in the centre of which is a bronze statue of Manuel de Vilhena. There is a terrace still more elevated, a most agreeable place of promenade.

Oct. 21. The term of our quarantine has nearly expired. I have not spent a heavy hour since I have been here. Occupations: Writing up my journal; writing letters; reading; playing chess; singing; chatting; disputing; taking medicine for a disorder caught in Egypt; eating macaroni, &c. &c. I have not touched meat since I have been here. Our soirees are very gay and bruyantes. Thought is a terrible burden to me just now, and I abandon myself to gaiety. I have a presentiment that misfortunes are lowering upon our house, and that I shall receive tidings of accumulated ills. I have made up my mind to receive them manfully, and not to think of my own share when others more in need of consolation have an equally heavy one. Meanwhile I will not let these forebodings prevent my enjoying the calm, unclouded present.

The thirty days of our quarantine passed agreeably away.—Only upon one occasion was the mutual peace and good fellowship of our little party interrupted, An outrageous and deeply-wounding offence given me by M. C. was atoned for with warmth and emotion and a profound melancholy on his part; the episode only proved to me the goodness of his heart and the strength of his friendship, and firmer ties have bound us since that eventful evening. We were at dinner, four of us; M. C. had perhaps taken a little more wine than usual, and began denouncing America in the most intemperate manner. I took it as a personal insult, and after a word or two of reply, got up and left the table, and went off to a distant part of the Fort, to resolve in my mind what I should do. Mess. T. & R., apparently fancying that it might issue in a duel, after a while sought me out and assured me that M. C. had already regretted his language and was ready to apologize. He did so; and the breach was healed—The Am. Consul came frequently to see me and I remember with pleasure the renewed instances of his kindly feelings. I would daily retire to an embrasure of the terrace that overlooked the Mediterranean, and with a volume of Shelly or Byron in my hand, give myself up to agreeable meditations, or sad reveries.

Oct. 23. Left Fort Manuel and a bayou conveyed us and our fleets to La Valette. Here I had last seen an Italian Opera when hurrying to Mahommedan lands, and here, now that necessity compelled me to return to the civilization of Europe, I again heard, for the first time since my departure, one of the musical dramas which are such objects of my admiration. La Gazza Ladra, replete with Rossinian inspirations, was tolerably well-performed. Saw again the Maltese maidens in their charming costume. Coquetry and devotion are as closely allied in the Maltese feminine mind as in the Spanish. 26. We reembarked in the *Tanred*. 27. Off the western coast of Sicily. Strained my eyes in vain in the beginning of the day to distinguish the ruins of Agrigentum. A Damascene on board who had learned Italian at Alexandria, was on his way to France and other European countries. 29. At Civita Vecchia. We took a walk about this miserable place, and both M. C. and myself experienced the pains of Tantalus in the thought that we were so near to Rome, the city of our heart, and could not go there. 30. Off Leghorn; but the wind blew with such violence that we could not enter the port. Passengers were brought to us with no little peril, in boats. During the voyage hence to Marseilles, a violent storm raged, and we were compelled to lay to the whole of the night of the 31st, the sea breaking over the steamer constantly.

November Ist. We entered the port of Marseilles at an early hour. My intention to proceed from hence to Nismes and Arles, to see the antiquities which render Provence so interesting, was frustrated by the lightness of my purse. I had barely money enough to convey me to Paris. After some vexed hours at the Douane where I was compelled to leave my Turkish tobacco, and where I forgot the stick that I had purchsed in the bazars of Assouan, M. C. and myself bade adieu to our pleasant companions, Teule and Rouffio, and left at 6 in the diligence for Lyons.

2. Breakfasted in the finely-situated town of Avignon. Saw at Orange, a triumphal arch, a relic of the Romans. Reached Lyons the evening of the 3rd. We both wore the *tarbouche*, and this, with our long beards and travelling costume, excited general astonishment in the streets.

4. Embarked in a miserable steamer for Chalons. Had an amusing prospect before us, for our funds were diminishing rapidly, and our appetites increasing in an unjust ratio. When we arrived at Chalons (48 hours from Paris,) had but 50 sous between us; the diligence was to start in a quarter of an hour; M. C. was acquainted with one individual at Chalons; he lost no time in hunting him up, and was fortunate enough to secure some money. Thus ended an embarrassment which had amused us not a little.

November 7, 4 a. m. we arrived in Paris; I passed the short remainder of the night at M. C.'s apartment, and in the morning took chambers in the Hotel Byron.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—Is it not begging the question to say, as some would fain do, that because some two score divines of the Anglican Church have essayed to consolidate the exegetical research of ten centuries for purposes of easy reference, they have therefore conceded to rationalism anything that is opposed to Bibilcal truth? An attempt was made recently by the "*Bombay Gazette*" to show that this was the position taken up by the *Quarterly Review* with regard to the Speaker's Commentary. But what the *Quarterly* really did assert was that the questions answered by the Commentary "lie entirely within the boundaries of the Christian faith, and touch not an article of the Creed, nor a doctrine of Christianity, nor a formulary of the Church. Decide them whichever way we will, the whole fabric of divine truth remains exactly as it was unimpaired and complete."

Bacon laid it down that it is less difficult to eliminate truth from error than from confusion of thought. It is well to understand that sceptics are made by fragmentariness; by their not going for information to the headsprings of the physical and other sciences where they would better learn the true points of divergence and also of harmony between rationalism and natural theology and the Christian apologetics. It is very misleading to receive our ideas percolated through the unanalytical minds of careless middlemen, themselves befogged as to the bearings of science on moral and religious truth. These are the men, who out Kant Kant, out-Darwin Darwin, out-Huxley Huxley and so on, we might ring the changes down to the last and least *recognized* authority.

Some people would have to assume a great deal to affirm seriously that the inductive philosophy is the product of modern times. Is it not as old as the days of Socrates? Had it not essentially a *theological* origin? Was it not in the course of his investigation after *moral* truth that Socrates first discerned the laws of induction and the art of definition, afterwards expanded by Plato, reduced to a system by Aristotle, turned into new channels by Bacon and applied to such good account by Butler, Paley, Mc. Cosh and Chalmers?

Indeed the question ought not to be what have exegetical professors yielded to rationalism but rather what have rationalists conceded in favor of *established* science, natural theology and orthodox scolarship. The Rev. Joseph Cook, a man who has traversed the densest forests in the literature of biology and transcendentalism, covering years of close and patient analysis, has *interalia* formulated many of the most remarkable concessions made by the representatives of the schools of evolution. Some specimens are reproduced below from his valuable "Monday Lectures." It might be observed that evolutionists are at variance amongst themselves and some at least of the master minds have shifted their more untenable positions.

Haeckel concedes:—

That the theory of man's descent from apes is, according to the admission of the wholesale evolutionists, deductive and not inductive—a result of speculation and not of observation.

That it probably can never be established by the inductive, that is by the most strictly scientific method.

Huxley concedes:—

That *spontaneous generation* must have occurred, or the doctrine of evolution as held by him and his school cannot be true.

That spontaneous generation has never been known to occur.

That it is against all the ascertained analogy of nature to suppose that it ever has occured.

That if spontaneous generation has not occurred it must be admitted that a *supernatural* act originated life in the primordial cell or cells. That the doctrine of evolution as held by Huxley *cannot be true* unless some bridge can be found, to span the chasm between the living and the not living.

That the present state of knowledge furnishes us with no such bridge.

Kant has said:—

"Give me matter only and I cannot explain the formation of a caterpiller."

It is admitted by Dana:—

That no remains of fossil man bear evidence to less perfect erectness of structure than in civilized man or to any nearer approach to the man-ape in essential characteristics. The existing man-apes belong to lines that reached up to them as their ultimatum, but, of that line which is supposed to have reached upward to man not the first link below the lowest level of existing man has yet been found. This is the more extraordinary in view of the fact that from the lowest limits in existing man there are all possible gradations up to the highest; while below that limit there is an abrupt fall to the ape-level, in which the cubic capacity of the brain is one-half less. If the links ever existed their annihilation without trace is so extremely improbable that it may be pronounced impossible: *until some are found, science cannot assert that they ever existed.*

Darwin now admits that:—

"After reading the essay of Nageli on plants and the remarks by various authors with respect to animals, in the earlier editions of my 'origin of species' I probably attributed too much to the action of natural selection or survival of the fittest. I had not formerly sufficiently considered the existence of many structures which appear to be, as far as we can judge, neither beneficial nor injurious; and this I believe to be one of the greatest oversights as yet detected in my works."

Imvart holds nearly Professor Theophilus Parson's and Owen's creed that species have originated by a force interior and not exterior to the modified organism. To that position Darwin draws nearer and nearer. Among Darwinians there is a conspiracy of silence as to this fact. Darwinianism is becoming Owenism. Darwin himself is not a good Darwinian.

It *was* the haughty claim of Huxley, Strauss and Haeckel:—

That Bathybius is an organism without organs.

That it performs the acts of nutrition and propagation.—

That with other organisms like itself it stands at the head of the terrestrial history of the development of life.

That it spans the chasm between the living and not living.

That it renders belief in miracle impossible. But Bathybius has been discovered by the ship *Challenger* to be (hear oh Heavens and give ear oh earth!) sulphate of lime!! which, when disolved, crystallises as gypsum!!!

GUILIAUME.

NOTICES.

House of Hope, Received from C. C. P. Rs. 75,

M. E. Church, Mhow. Received from J. E, H. Rs. 50; W. F. G. C. 20; 29th Regt. 7.

Christian Orphanage, Goolburga. Received from Friend, Poona, Rs. 5; M. A. 10; J. D. J. 1; R. A. S. 4.

M. E. Church, Grant Road. Received from J. F. Rs. 40; H. T. 10; A. W. M. 50; by J. H. 21; Mrs. B. 5.

Quarterly Love Feast, Falkland Road Hall, next Wednesday, 7½ p. m.

Epitome of News.

Saturday, September 13.

—Simla, 11: The Government has sanctioned a railway on the broad gauge from Sukkur to Dadur. The line is expected to be completed at the rate of a mile per day. Beyond Dadur it is probable that a mountain tramway will be laid to the Bolan Pass.

We hear that Government have passed a resolution to the effect that the expenditure of the High Court, Bombay, should be reduced by Rs. 10,000 a month.

—*Poona Observer*: "It appears that a Hindu girl, about two years of age, after being sick for four or five days at the village of Dotoos, died there and was taken to the burial ground, but before she was placed in the grave she commenced moving, when she was taken back home by her parents. We hear she is doing well now."

We fear that many instances of people being disposed of before they are really dead occur in this country, owing to the precipitancy with which the body is committed to the earth or the flames.

—The following letter from Kabul is published in the *Civil and Military Gazette*:—

Kabul, September 1.

Private interviews are no longer held between the Amir Yakob and the British Envoy. Frequent consultations are held between His Highness, Mustaph-Habeeboollah Khan, and Sirdar Yaya Khan. Moreover, the Durbars in which His Highness gives audience to the Envoy are brief,—the Amir usually converses with him for about ten minutes, after which he retires.

Quarrels and disputes between the Indian troops and the Amir's soldiers occur frequently in the bazaars, and this in spite of the punishment which His Highness has inflicted on the offenders, and the precautions which have been adopted at the Embassy. The Indian troops are in a precarious position here.

This was two days before the rising.

Monday, September 15.

—The Shutur Gurdan was occupied on the 11th by our troops without opposition. The telegraph line is being rapidly pushed on.

—A great fire has taken place at Shanghai. No less than 99 houses were destroyed, and the damage is reported at Tls. 3,500,000. The sufferers are principally Chinese, and the bulk of the property was uninsured.

—A private of H. M. 57th Fusiliers is to be tried on a charge of culpable homicide, he having caused the death of a Native by a blow with a piece of wood.

—The Khan of Khelat has telegraphed, placing all the resources of his country at the disposal of the British Government.

—*C. and M. Gazette*: The late alarming news from Kabul will probably have the effect of shortening the Simla season, just when it had begun to get gay and enjoyable. It is believed that the news first reached His Excellency late on the night of the 5th instant, when a large audience—Lord Lytton included—had assembled to see the third representation of "Sweethearts."

Tuesday, September 16.

—Official telegram, touching Press Correspondents: "It is impossible for private individuals to procure for themselves either the means of transport or any of the necessaries of life, and every thing must be provided by the Government. The difficulties of moving and maintaining the troops are very great, and every non-combatant accompanying the force is a distinct cause of weakness, not only because every thing must be provided for him by Government, but because arrangements must also constantly be made for his personal safety in a country where the life of no European will be for a moment safe if he leaves the protection of the troops. The Government will be anxious to remove these restrictions as soon as possible, but the public interests and regard for the personal safety of the correspondents themselves make them at the present time absolutely necessary."

—The Bombay Government will furnish the transport and supply for the Kandahar force entirely.

—It is officially notified that the Pass Duty on Malwa opium has been raised by Rs. 50 per chest of 140 lbs. from this date. The Pass Duty on opium weighed at Ajmere will be in future Rs. 725 per chest and on opium weighed elsewhere Rs. 700 per chest.

—*Statesman*: "It is well that the real nature of the desire for vengeance on the Afghans which rises up so very naturally in the heart, should be boldly and coarsely put, without any hypocritical disguise. *Charivari* has done us this service:—

Soldiers, yours the work of vengeance,
Slow to spare and swift to slay
Be your arms when next the Afghan
Shall confront you in the fray.
Let your father Viking's fierceness
Quell all thoughts of mercy, say
To the dotards who would stop ye,
We are Odin's men to-day.
Thor and Odin 'gainst Mahomet
Till the accursed walls are flat;
Till our comrades' bones are rescued—
We'll be Christian after that.

Will the nation obey this exhortation to lay aside its Christianity, and be pagan while this Afghan war lasts? This is the real meaning of much of the talk of retribution one hears, though not every one would have the courage —or the bad taste, is it?—to say it so plainly in print.

—Three Oxford Graduates, Messrs Willis, Argles, and Brown are to come out to Calcutta, for the Associated Mission.

Wednesday, September 17.

—Official: A letter has been received at Ali Kheyl from the Amir, declaring his deep distress and grief at the recent events, his confidence in the British Government, and his full intention to punish all offenders, saying also that he relies on Providence for an opportunity to display the sincerity of his attachment to the English and to regain the good name and fair fame he previously enjoyed.

It is stated from Kandahar that private letters received there from Kabul mention only three regiments as having been engaged in the attack on the Residency, and that the affair was apparently unpremeditated, having arisen from the disappointment of these regiments at getting only one month's pay, and that no serious attempt to relieve the Envoy and party was made beyond preventing other troops from taking part in the attack.

General Roberts reports on Monday, the 15th inst., that General Baker made a very thorough and satisfactory reconnaissance yesterday to the Kushi side of the Shikai Kotal. Headmen seemed inclined to be friendly, and said supplies and transport would be forthcoming when our troops appeared.

—The verdict in the Casorati case is two and a half years' rigorous imprisonment.

It is reported from Broach that wolves are committing mischief there and in the district by killing animals and young children.

—*Overland Mail*, Aug. 29: The Russian expedition to Merv is in a sad condition, ophthalmic affections, diarrhœa, and scurvy prevailing to a terrible extent. A mortality of 25 per cent. had occurred.

Disheartening reports continue to be received from all parts of the country as to the weather and the crops.

Amongst the deaths recorded this week are:— Lord Gorden, P.C, LL.D.; Sir G. Stephen, Q. C.; Countess of March; Lady Amphlett; Sir Rowland Hill, K.C.B.; Mr. Justice Sterling; Hon. R. G. Talbot; Capt. B. Dixson; Mr. T. D. Bayly; and the Rev. Dr. Mullens.

Father Curci, we learn from Rome, is about to publish a new translation of the Bible, with an introduction and annotations. The translation has been approved by the Pope.

A correspondent of the *Journal de Génève* describes a strange disaster which a few days ago befell the village of Valmala, situated in the valley of the same name. The famous sanctuary of Madonna de Valmala, on the

morning of Sunday week, was crowded with worshippers, and the officiating priest was saying Mass, when the building was struck by lightning, which, entering by the bull's-eye over the choir, struck down six people, one of whom, a little girl, who was kneeling near her parents, was killed on the spot, and the others were dangerously injured. Several persons had the soles of their shoes torn off, and four goats which had taken refuge under the porch were killed.

The London Missionary Society have received a telegram from Aden announcing the death of the Rev. Dr. Mullens at Mpwapwa, in Central Africa, on July 10. Dr. Mullens was the foreign secretary of the London Missionary Society, and left England a few months ago to aid in establishing a mission on Lake Tanganyika. He was for many years a missionary in India, and since his return to England has more than once undertaken long foreign tours in connection with the work of the London Missionary Society.

—Capt. Carey has sent the following letter to the *Christian* :—

Southsea, Aug. 25, 1879.

My Dear Sir,—May I ask you to kindly insert a request for praise on my behalf in the next number of your journal? Since the first moment of my arrest, I took the whole matter to my heavenly Father. I left it in His hands, reminding Him constantly of His promise to help. He has borne my burden for me, He has sustained me, my wife and family, in our distress, and He has finally wiped away tears from our eyes. There were certain circumstances at first that it seemed, owing to the bewildered statement of the survivors, difficult to explain; but though my faith wavered His promises endured, and He in His good time brought me to the haven where I would be. I feel that it would be wrong to keep from my fellow-believers such a wonderful example of God's goodness and power in influencing the hearts of men; and, though I hate publicity, I feel compelled to add my testimony to the power of prayer.—Believe me, dear sir, yours very faithfully,

Brenton Carey, Captain, 98th Regt.

—The *Indian Chr. Herald* announces with deepest regret the death of the Rev. Prasano Kumar Chatterjee, Superintendent of the Free Ch. Mission in Chinsurah. It was ordained about 25 years ago.

—The *J. C. Herald* quotes from the *Indian Mirror* the same passage upon which we commented last week, and adds:

"If words have any meaning, the paragraph we have quoted above means that the Brahmo Somaj is soon to have its Vedas or Koran, and its Ram or Rohim. And there is so much similarity between the utterances which are being published week after week in the devotional column of the Sunday *Mirror* and what we read in the Koran, that some day we feel almost certain the imaginations of Baboo Keshub Chunder will be collected together and published in a neat volume and given to his disciples as their Koran and its author proclaimed as the Mahomed of the new despensation. And if we read aright the signs of the time that day is not far distant."

Thursday, September. 18

—*Times of India;* London, Oct. 29: One of the most interesting episodes in the course of the rather dull proceedings of the British Association at Sheffield was the Afghanistan meeting of the geographical section. Mr. W. Simpson, of the *Illustrated London News*, read a paper on Buddhist remains which he had traced in the Jellalabad route; a paper on the Koorum Valley, from Captain Gerald Martin, followed; next, Captain R. Beaven, writing from Kandahar, described the country between Kandahar and Gerishk; and Lieutenant St. George C. Gore, writing from Gulistan in Pishin, described the Pishim Valley. Major Campbell treated of the Shorawak Valley and the Toba plateau in Afghanistan, and Captain Holditch traced some new routes to Kandahar. It is not within my province to enter into the various geographical questions raised in the papers, but the remarks of the president, Mr. Clements Markham, at the conclusion of the readings, were significant. He said it appeared to have been the idea of the Government that there were three entrances to India on the North-West, and that if these passes were blocked up India would be safe. Whereas it now appeared that the whole country from Jellalabad to the Bolan Pass may be crossed in almost every direction, and that the several routes are perfectly free and open grass plains, except where they debouch on the Indian plains. Therefore, it seemed to Mr. Markham futile to suppose that India may be made safe by merely occupying two or three separate passes. There must be a continuous frontier somewhere or other, from north to south, with lateral communication along it.

By-the-bye I may mention in this connection that some highly laudatory remarks on the survey of India were made by some of the best authorities on the subject. Mr. Clements Markham said the survey of India was one of the grandest and most glorious works on which Great Britain had been engaged during the century; and Professor Allman said that considering the difficulties, the remarkable work being done in India was absolutely astounding.

—Same; Ali Kheyl, 16: Allahabadeen, brother of Padshah Khan, and the principal neighbouring chiefs have come in to Gendral Roberts.

The local carriage is coming in fairly well.

A brigade is now on the crest of the Shutur Gurdan.

—Telagram from Aden 17: Advices received here from Cape Town state that Cetewayo was captured on the 28th of August by the British.

—The Perthshire paper says the Lord Chancellor, on Sunday evening, August 24, addressed a meeting of people from the surrounding neighbourhood at Dunira House. Taking for his text Deut. xii. 10, his lordship delivered "a very pointed and thoroughly gospel address, which was listened to with marked attention.

—Indian Mirror: Sir Richard Temple has introduced in Bombay the system of putting up liquor licenses to auction, which answered so well in Bengal. The liquor sellers have petitioned the Bombay Government against the proposal, but to no purpose. We believe the time has come when the agitation for temperance should be renewed in this country."

—Same: "On last Sunday afternoon four of our missionaries, Babu Protap Chunder Mozumdar, Gour Govind Roy, Aghore Nath Gupta and Grish Chunder Sen received their vestments as *Adhyapaks* or professors (that would, we believe, be the literal rendering) from the Minister. The vestment was a yellow cloth, known in India as *gairic bastra*, which the recipients wore round their body. The effect of the color was good. The four missionaries sat upon elevated positions in front of the pulpit, and from thence read out extracts from the Bible, the Shastras, the Buddhist books and the Koran respectively. The charge of the Minister exhorted them to study the scriptures allotted to them, and preach the truths contained in them far and wide. Babu Chunder Mozumdar read extracts from the Book of Job, the Psalms, &c. and, as he read, translated them extemporaneously in excellent Bengali. The same was done by the others."

Friday, September 19.

—*Times of India*: "Shah Soojah, in the time of the first Afghan war, was sending the most urgent entreaties to the British General to come to his assistance, at the very moment when he was constrained to declare war against the English, and to place himself at the head of the troops setting out to fight them. Every one was instinctively aware that the unhappy sovereign was playing a double game, and he was shot by his own people the moment he came forth from his palace to lead them against their enemies—who, he well knew, were his friends. It seems to us that the Ameer is in very much the same perilous position, between the upper and the nether millstone, at the present moment."

—In the statement of Taimur, the Guides sowar who escaped from Cabul, it is said that the three officers were burnt in a garden. This has now been ascertained to be a mistake of the telegraph, and the proper reading is that the officers were buried in a garden. The fact of burial has been verified from a report of another escaped sowar just arrived.

—*Times of India*: The 44th N. I., and the 5th Regiment have been ordered to the front. General Bright's column, exclusive of troops holding the Khyber to Lundi Kotul and the Peshawur Valley, consists of 15,000, General Robert's force of 8,000.

—Same; Peshawur, 17: It is reported that the Afghans are preparing vigorously to defend Cabul; and that Dakka is in possession of Mohmunds. A brigade of our troops is being advanced to the latter place from Lundi Kotul with all expedition. The 9th Foot started from Nowshera to-day for the Khyber.

The bridge of boats across the Indus at Attock is being reconstructed.

—Allahabad: It is believed that a large force will defend Cabul.

The Ameer's mother is said to be at Dakka with five batteries and six regiments: she is reported to be enlisting all tribes.

—The trial of Nursey Kessowjee at the Criminal Sessions, for criminal breach of trust and misappropriation of money as a banker, will commence on Monday next.

—Deaths last week, 442.

—The Str. *Zambesi*, with English Mails, left Aden for Bombay, Wednesday, 10 p. m.

—Public Press Telegram; Simla, 18: The Amir's letter last received is as follow:—"To General Roberts,—I have received your letter of the 7th and was much pleased. I fully understood what was written. Complete confidence was restored and sense of relief felt in the friendship shown by the Viceroy, as my prosperity found favour in his sight. I am dreadfully distressed and aggrieved at the recent event, but there is no fighting against God's will. I hope to inflict such punishment on the evil-doers as will be known world wide and prove my sincerity. I have twice written on this subject, and the third time by my confidential servant, Sher Muhammad Khan. I now write to say that for these eight days I have preserved self and family by the good offices of those who were friendly to me, partly by bribing, partly by coaxing the rebels. Some of the cavalry I have dismissed, and night and day am considering how to put matters straight. Please God the mutineers will soon meet with the punishment they deserve, and my affairs be arranged in satisfaction of the British Government. Certain persons of high position in these provinces have become rebellious, but I am watching carefully and closely every quarter. I have done all I could to ensure Nawab Sir Gholam Hussan's safety. I trust to God for an opportunity of showing my sincere friendship for the British Government and recovering my good name before the world."

—Fall of rain in Bombay, up to yesterday, 66 in.

—*Bombay Gazette;* Poona, 18: An extra Brigade of Bombay troops is ordered to the frontier and will concentrate at Sukkur.

The existing transport service between Sukkur and Quetta is mostly transferred to the Kurrum Valley, so that the Bombay Government must make arrangements *de novo* to keep up supplies for the Kandahar column.

The ponies now collecting are for the Khyber, so that Bombay is practically snpplying the transport for all the three armies in the field. The organization in Baluchistan, and

the stores and transport collected last campaign, are proving of inestimable value.

Colonel Burrows gets the second Bombay Brigade, which will consist of the 5th, 16th, and 28th Native Infantry.

—*Deccan Herald*: We mentioned in our yesterday's issue that two of the accomplices of Wassudew Bulwunt Phadke had been arrested. We now learn that one of these, surnamed Phansalkar, has been arrested at Sholapore, he being a resident of Nassick, and that the other surnamed Laley, a resident of Poona, has been arrested at Callian. These accomplices had houses in the city of Poona in the Khasgiwalla Wada; their houses were searched by the police, and some letters which were found there have been secured. Another accomplice has been traced as far as Dhoolia, and will doubtless be in custody by the time this reaches the hands of our readers."

Selections.

THE APPROACHING S. S. CONVENTION.

THE *Sunday School Union of India*, organized in January, 1876, holds its regular meetings every two years. For the next meeting the following arrangements have been made by the Executive Committee and other officers:—

1. That the Convention be held at Allahabad at some time between January 1st—15th, 1880; the sessions to continue two or three days as may be thought best; notice as to the exact time to be given hereafter.

2. That the various Corresponding Secretaries (elected at the last meeting) be requested to prepare (or cause to be prepared) a Historical sketch including statistics of the Sunday-School work (I. English II. Vernacular, and III. Non-christian) of their Missions. These papers to be read before the convention. Of course wherever possible the Corresponding Secretaries will read their papers; in case they cannot be present the papers may be sent to the Secretary.

3. That all Superintendents of Mission Presses in India be asked to forward a list of *vernacular* Sunday-school books and other requisites (tickets, picture-cards, etc.) available at their Presses, with specimens, if possible, and price lists; and also to mention Sunday-school books in preparation, or in press. These lists will be interesting and convenient for use, especially if inserted in the printed Report of the Convention.

4. That each chaplain and each senior missionary of the various Missions, at Allahabad, request some Member of the congregation to prepare an Essay for the Convention on some Sunday-School topic, such as he may select; and that the Pastors at Allahabad arrange for a union children's meeting to be held at some time during the Convention.

5. That a list of *practical* Sunday-School themes be drawn up and published along with the notice of the Convention in all the religious and missionary journals of India several weeks beforehand, with the request that those intending to be present select some one (or more) of these subjects and signify to the Secretary their willingness to address the Convention thereupon.

6. That all Missionary Conferences, Annual Meetings etc., meeting before January next be requested to elect delegates and alternates to this Convention.

B. H. BADLEY, *Secretary*

"GO IN PEACE."

Farewell Address

BY PASTEUR STOCKMAYER.

Delivered at the Keswick Convention.

THE last word I should like to bring before you is this: "Go in peace" (2 Kings v. 19). Naaman had found cleansing and healing; he had come into rest—a new position, a new life. The past was gone; and in that very moment, when he was about to leave Elisha, to go back to his land, in that very moment trouble came into his soul. And why? He remembered his position and office at home. Now he was cleansed, a new creature; he had known Jehovah, and never again could he bow down before idols. In going back, he must give glory to Jehovah for all that had happened; but how could he do it? He saw what his position would be at home; he must go with his master to the house of Rimmon. Now he could not be beside the king; the king, could not lean his hand on Naaman without the necessity of his bowing down with him—not to worship, only to do his office. "Now, will you permit that?" is the question he put to Elisha; "May it be?"

The answer of Elisha gave no authority, no permission. He never says, "Thou shouldest do such a thing." He says "Go in peace." What does that mean? Just one thing. "Thou art a new creation; thou art in rest; be quiet, be not troubled." As our dear Saviour said to his disciples in the last days of His life, "Be not troubled." And if Satan, if your anxious heart, would bring before you such a question in going home, in joining again your beloved ones—oh! if Satan or your anxious heart would direct your thoughts upon such points, hear and keep in your heart the answer of Elisha, "Be not troubled; go in peace." Go home, and at home you shall have in your daily life direction from above for the day. And let not thy heart be troubled before hand. Perhaps things will go otherwise than you expect; perhaps the same God who has been working with you here has been working with your beloved ones at home. And so, when you go home, cleansed, renewed, and at rest in Jesus, every morning, just in being in the hands of your Divine Guide, in any time of special difficulty be not troubled; Jehovah will bring you through all, though not telling you beforehand how He will do it. You must go in faith.

"How shall I get through?" *Believe.* "Ye believe in God; believe also in Me," says Jesus. And be not troubled. When you are going into a room, only one thing—do not require of your God to have in your mind beforehand how you will be carried through. Only one thing—be not troubled. You do not know, but Christ knows. Believe in your God, and believe in your Saviour. "Go in peace." Oh! at home in Syria there will be another atmosphere. Yes, yes; you will not find the same atmosphere at home that you have breathed here, under this tent.

Bring together the commencement and the end of this chapter. Look, in the beginning, at a little girl who was made prisoner, and taken from her land, and brought into a land she never knew, *alone*! And this little girl—oh, what a glorious mission! and why?—this little girl went into captivity with Jehovah, and brought into the land of Syria the news that, in Canaan, there was a man that could cleanse lepers. Instead of weeping, she looked around her, to see if she could do good to somebody. And so she became a blessing to all the land of Syria. She thought only about one thing—"Lord, why hast Thou brought me, *alone*, a captive, into a land I never knew?" "Little girl, I will show thee. Thou shalt have the glorious privilege to suffer for Me, and through captivity thou shalt bring My testimony into this land."

Now, take the end of this chapter. You would like to live in this tent. Will you take the comparison beteen Gehazi and the little girl? This man had lived in fellowship with the holiest man under heaven; and what a dreadful end! He got the leprosy of Naaman, because he was not single-hearted; and it is no use to be with Elisha, so long as you seek your own life. Gehazi sought his own life, and he psrished.

Now, a word from Hosea ii. 14. The "wilderness" was the land of Syria. There the little girl was, in the wilderness—alone; and there the Spirit of the Lord spoke comfortably to her, so that she could forget her own sufferings, and she was blessed. Do not be afraid to go into the wildernees; Christ, your Shepherd, will go with you, and there He will speak comfortably to your heart. Do not fear. Christ multiplied the loaves twice in the *wilderness*. Don't fear the wilderness, then, with Him. Christ is preparing your coming back, and you will hear His welcome as you pass over the thershold of your home. Here you have received teaching; at home, you will live it out for the glory of your God.

"*Go in peace*;" you can go in rest, leaning on the arm of your Divine Shepherd. Do not ask how you may abide in rest. Remember, it is the Holy Ghost who will keep you trusting, every day and every hour, on one condition—that you seek the power of trusting, not in your own wicked heart, but in the Holy Ghost. So, guided by the kind and mighty hand of your Father, standing on the holy ground of the work of the Trinity—"Go in peace." Amen.

Word and Work.

ROMANS X. 12, 13, 14, 15, 17.

ACTS I. 8.

"*Ye shall be witnesses unto me . . . . . unto the uttermost part of the earth.*

1 COR. III. 9.

Dear Fellow-Believers and God's Witnesses,

I can no longer remain silent regarding a matter which, for some time past, has been occupying my mind; yea, with Paul, I can say, that "necessity is laid upon me;" hence speak I must; and, in the strong and forvent language of Scripture, I would urge upon you to give "earnest heed" to the things which I am about to write. I would pray you to let them "sink down into your ears," for it is touching the millions of our fellow-creatures, who are perishing, *literally*, through lack of knowledge,* "that I would speak; and, oh! I would pray that the Holy Spirit may indeed use me at this time, so that the words being *His* words, they may be written on your hearts as with

"A pen of iron and the point of a diamond,"

to the glory and praise of our adorable Saviour!

This is no new subject. Again and again has the cry gone forth, "Who will come to the help of the Lord?" But as yet, O how few are the labourers, compared with the vast need. So few are they, that many are sinking through the mighty pressure which must of necessity be weighing upon their souls.

What then, is to be done?

It is to this point that I would especially draw your attention. The remedy is in our hands, and it is placed there by Jesus Himself. Again, I must add, that I am not going to lay before you any new truth. Often have these words rung in your ears:—

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into *His harvest*."—Matt. ix. 37-38.

Doubtless this petition has been brought before God many, many times. Individuals and communities have felt its importance; hence, they have pleaded with the Lord to fulfil his own words, his own desire, and great blessing has followed. But my object in issuing this appeal is to stir up Christians in all places to call upon the Lord regarding this matter, so that there may be a world-wide blessing; yea, that the heathen may be won for Jesus, who is their righttul owner.

* How inexpressibly sad is the thought, that souls should be perishing for lack of messengers. The glad tidings are ready to be put in circulation. "We" know the sinner's debt is paid by Jesus his surety, and now what is requisite is—that he should be made aware of the fact. Yes, verily, how strongly ought it to be impressed upon him, that, as the Prophets, the Apostles ("with signs following,") and the Holy Ghost (the greatest Witness of all), have borne their testimony to this grand truth, it is his bounden duty and privilege to believe it, otherwise he must for ever remain "without excuse," and also continue in his condemned state, as we are solemnly warned, that we need look for no other sacrifice for sin, as there "remaineth" no other.—Heb. x, 26; John iii. 18; Isaiah lxii. 10, 11; Isaiah, xliii. 8, 9, 10, 11, 12.

The accomplishment of this should be our chief concern; *this* should *mightily stimulate* us; *this* should wholly absorb us. And so it will, if we have a consuming desire to load him with fame.

The Father desires the heathen for Jesus.—Ps. ii. 8.

Jesus desires to have the heathen; hearken to his resurrection *command*:—Mark xv. 16; Matthew xxviii. 19.

The Holy Ghost desires the heathen for Jesus.—Rev. xxii. 17.

Shall the Redeemed be less eager to "bring back" their David, the Lord's anointed, to his inheritance?

Nay, rather, let us raise the shout, saying—And *we* would have the heathen for Jesus, for is he not

King of Kings, and Lord of Lords?

O Brethren and Sisters, when the whole Church shall awake to her responsibility regarding this matter, then surely God will, on his part, "Give the word," and we know what the result will be.

This is a solemn and momentous matter. God knows what your acceptance or rejection of it may involve.

I would suggest, in conclusion, that, as the time is short, and as the fields are white, countless doors are now open—that there should be no delay. Will Organizers of Meetings give this matter their attention? Yea, let all whose hearts are made willing (Exodus xxxv. 21-25) at once go forth and tell friend or neighbour. Will papers copy? Will those who are able, translate the call into other languages, so that, as the solemn week of prayer shall dawn upon the Church in the year 1880, the whole of christendom shall be found prostrate before God, concerning this matter.

To him I now leave it. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9.

Yours in him who is the "First and the last,"

A. FELLOW-BELIEVER.

PROCRASTINATION.

BY REV. CHAS. E. WALKER.

A FEW days ago a gentleman came to me with the request that I should visit a skeptical friend of his, then near unto death. I went immediately, calling in a social way, and thus preparing the way for an occasional visit. During my second call the conversation took a religious turn, and it was my privilege to present Christ as the only and a mighty Savior. The sick man seemed interested, entered freely into the conversation, spoke of doubts that had heretofore clouded his mind, but of a present consciousness of his need of Christ to sustain him in his days of sickness, and prepare him for the hour of death. But he hesitated to accept him.

He failed more rapidly than I was aware, and within a few days this gentleman came to me again, requesting me to visit his sick friend that day and urge him to give his heart to God immediately. I found him apparently very near the end of life and exceedingly anxious to be saved. To the best of my ability I directed him to the Savior, and, at his request, prayed with him, he seeming to enter into the spirit of the prayer and making audible responses to each petition. A few hours later he passed from the world, but leaving no other evidence that he had received Christ or was saved.

The morning after his death I met upon the street the gentleman at whose request my visit had been made. I related to him all the circumstances attending the last one, and the conversation that passed between us. He listened with deep emotion, and remarking, "I am afraid he waited too long," sorrowfully turned away. With all his interest for the salvation of a friend he himself was unsaved. He was repeating the mistake of his friend, which had caused him so much sorrow, putting off the day when he would seek God; was fully conscious of his need of Christ and of his lack of preparation for death, judgment, and eternity; yet, presuming upon length of days, was waiting for some convenient season when this lack should be supplied.

How many are making the same mistake! Intend at some time to receive Christ into their hearts as their Saviour, but, waiting too long, are lost forever. Perhaps the disposition to procrastinate has its origin in the mistaken idea that we only need Christ as a preparation for death, consequently, while that event appears only in the dim snd distant future, there is apparently no occasion for haste. But we need Christ to sustain us amid the sorrows and disappointments which are incident to this world, to give us victory over ourselves, and to enable us to live as becomes our high origin and immortal destiny. The great need of multitudes is a preparation for a true life. Well would it be for them did they but realize this. When we are prepared to live, to meet life's responsibilities and discharge its high and holy trusts, we are ready also for death, judgment, and eternity We utterly overlook the idea of service; that God has a right to our service in this world; that the highest exercise of our powers and faculties is in doing his will. Through the service which God calls upon us to perform in this world we are to fit ourselves for the more exalted service which awaits us hereafter. We have not a moment that we can afford to lose. We should begin this service to-day. Death will soon place us where it will be too late to make a beginning. —*W. Chr. Advocate.*)

Miscellany.

—From a discourse by Rev. W. H. Aitken: I spoke a few moments ago of the sorrows and the trials and the disappointments of life; but it seems to me, my dear friends, that we have no occasion to appeal to these for the purpose of obtaining the elements of a most cruel and appalling tragedy. Let us take the very best conditions under which life can be lived apart from God. I have often said, and I say it again to-night, that in the whole range of literature I do not know of anything more tragic than Shakespeare's "Seven Ages of Man," and yet, in that description there is not a word about distress, or loss, or bereavement, or disappointment, or baffled ambition, or blasted hope—not a word. We have described there a most singularly satisfactory sort of life. Look at the man as a young man. There he is as the lover. Well, a young man naturally ought to be a lover. We are not told that he is a rejected lover. When next we see him he is a soldier, leading on his troop with proper martial ardour. There is not a word said about his being a defeated soldier. He is—

"Seeking the bubble Reputation,
Even in the cannon's mouth."

Yes, and probably he finds it. When next we look at him he is a very respectable member of society. Everybody on the country side looks up to him. He is one of the ornaments of social life in that neighbourhood. Exactly! There is not a word said about his being unpopular—about his losing friends, or having home cares or bereavements. Everything is going forward as calmly and happily as possible; till we notice the shadows insensibly gathering—so insensibly that you scarcely can detail their approach. The clouds are returning after the rain. By-and-by the darkness gathers: the grass withers; the flower fades. The poor wasted imbecile is huddled into the grave that has been so long waiting for him, and there is an end of it, there closes the tragedy. That is life. I am asking you to give up *a great deal*, am I not?

Is that all? Is that really all? Oh that ye were wise! Oh that ye would understand! Oh that ye would consider your latter end! Many years ago a friend of mine was preaching the Gospel from the words, "One thing is needful." When the sermon was ended, and he was passing out of the church, he saw, hanging about the door, a young lady who was a leader of fashion in the town where he lived. He noticed something peculiar about her manner—a kind of undecided look, as though she wished to remain and have a word of conversation with him, and yet did not like to offer to do so. Knowing that she was a most unlikely person, he could scarcely bring himself to believe that this was really the case; and yet there was something in her look that suggested it to his mind. Turning suddenly round upon her, he touched her, and said, "Were you waiting to have a word with me!" The colour came and went from her cheek, and, at last, in a very hesitating and faltering tone, she said, "Yes, I do want a word with you." "Sit down," he said, "and we will talk together." "I have found out to-night," she said, "as I have been listening to you, that you are right and I am wrong. One thing is needful, and I have not got it. You know I have lived for the world. You know I love the world dearly, but, all the same, it does not satisfy me. I have not got what I want. I wish you to tell me how I could get the one thing needful." You may be sure that the heart of the minister of Christ bounded with joy as he set before her that word which in the Gospel is preached unto you. That night that young lady closed with the offer of salvation. They knelt together in the church, and there and then she surrendered herself to God. A complete change took place in her life. She had done with the world. She now loved the world only as Christ did, that she might seek to save it. She went in and out amongst her former friends as a faithful witness for Christ. Some of you will perhaps be surprised to learn that for the first time in her life she was really happy. For the first time in her life she felt that her heart was really satisfied. Six short months had passed away since the minister had preached that sermon, when very late one night, long after he had retired to rest, there was heard a ring at his door bell. He was aroused from his slumber by an eager messenger: "Make haste, sir! Make haste! Miss So-and-so is dying, and wants to see you." He ran down the street as fast as he could, and entered the room of death. The dying girl lay propped up on her pillow. A lovely smile was lingering on her face. She heard his voice. She opened her eyes. She stretched out her hands and grasped his. The tears gathered in her eyes, and her lip quivered for a moment as she gasped out, "Oh, Mr. So-and-so, what a blessing it was that I took the one thing needful that night! I die now, but, blessed be God, I have nothing to fear from death. I have got the one thing needful." She has got it still! That was thirty or forty years ago. Yes, she has got it still; and when fifty years have passed, and we are all gone away, she will have it still. She will have it still. And when the fifty years have turned into fifty centuries, she will have it still, for ever, and for ever, and for ever!

Well, which part are you going to take—the good part, that shall never be taken from you dear, dear friends, or the bad part, that certainly will be taken from you? Which is it going to be? Oh, let us now draw near to Him through whom alone the good part can be received! My friends, "ye must be born again." Formal religion still leaves you without the new life; "earnest resolutions still leave you without the new life; turning over a new leaf" still leaves you without the new life. Listen to me; and may God the Holy Ghost carry the message home to your heart! "Ye *must* be born again." And if you ask. "How?" I will refer you to my text: "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. "That is the only agency, the only instrumental cause by which the soul may, in the full sense of the word, be born again. Have you received the Word of God? Have you grasped it, and applied it to your own soul? You say, "What Word?" I reply "That Word which in the Gospel is preached unto you." And if you ask again,

"What is preached to me in the Gospel?" I reply, in the language of Paul, "Moreover brethren, I declare unto you the Gospel whereby ye are saved, except ye have believed in vain, namely, that Christ died for our sins according to the Scripture, and, that he was buried, and that He rose again according to the scripture." That is the word of the Gospel. Grasp that blessed fact. Take it home to your heart as God's own revelation to meet your case; and as you apply to your own soul the blessed truth and rest upon it with all your weight, you too my friends, will know in your own personal experience what it is to be born again.

I have done, and yet I feel, how can I close this address, for it may be my last? Who knows? I do not know that this is to be my last sermon, but it may be my last. And I do not know that this is the last time that you are ever going to listen to me, but it may be your last time of hearing. O God! how solemn a thing life is? In the last Mission that I held, the church warden of the church was full of activity, preparing for the Mission, throwing his whole heart into all the external work connected with it. There were few people more active in the work of preparation. Before the second week of the Mission was half spent, he was a corpse. In that same Mission, on the Thursday of the first week, there was an old man sitting just under the pulpit, listening to my sermon. I was told that he was greatly moved—could speak of nothing else when he went home. I do not know how far the impression went. The following Monday, as I was approaching the church, a gentleman stepped up to me, and told me that that old man, who had been sitting under me only the Tursday before, had dropped down dead that morning. Two messages in one Mission! The third Sunday came. As I entered the vestry, the clergyman told me of the extraordinary occurrence to which I referred last Sunday, when the lightning had struck down four young men in the Bible-class that very afternoon, one of whom had been led to seek salvation only the week before in the Mission. And then he went on to say, "There was a lady sitting under you last Sunday morning; this morning she is lying in her coffin." It is not often that God speaks so loudly as that in a single Mission; but I am fresh from the remembrance of this, and I feel to-night that I am standing between the living and the dead. I cannot preach to those who were sitting here fifty years ago; I cannot speak again to those now passed away, who were listening to me but a few days since. My voice may not reach them now, and I shall not be able to preach to you fifty years hence—perhaps not fifty hours hence. Oh men and women, are you going to live for the perishable? are you going to live for the eternal? Are you going to turn your backs on immortality and everlasting life, or are you going to grasp the blessed, blood-bought gift? I beseech you, make up your mind, and make up your mind to-night, to seek and to find your everlasting portion in God.

"Sleep and sleeplessness" is the title of a tiny volume by J. Mortimer Granville, M. D. What separates true sleep from its counterfeits and what are the remedies which restore repose to disordered systems and agitated nerves, are among the chief health-problems of an overbusied age. For all that seemeth is not sleep, and slumber, for instance, induced by cloral and its congeners differs only slightly from the unrefreshing stupor of intoxication—a period of insensibility to which kind Nature may sometimes tack on a supplemental period of real sleep before the final wakening. Again, there are many forms of sleep in which only a part of the whole system slumbers—"celebral" sleep, when a wearied brain struggles against the restlessness of untired limbs; "automatic" sleep in which the higher consciousness has only the light and easily broken slumber of the young soldier on the eve of battle; "visceral" sleep when some internal organ either irritated or be numbed from excessive strain—is out of harmony with the rest. Only when every part of our complex organization finds repose, can natural or general sleep take place. An "orderly habit of sleep" is most essential, and it is not difficult to form this, if we commence in time; but to do so there mus'nt be "thinking in bed nor turning over" for another doze, no mid-day napping to diminish the healthful want of sleep at night, not even a last thought over the morrow's task or fixed resolve to wake at a certain hour, for there will be *something* waking all the night to obey the order which the will has given and the slumber, in however slight a degree, will be no longer completely general and healthy.

TELEGRAPHIC NEWS.

London, 10*th*: Lord Cranbrook (Secretary of State for India) yesterday presided over a meeting of the Indian Council and afterwards proceeded to Hughenden to consult with Lord Beaconsfield. He will return to London to-morrow. The St. Petersburg *Gazette*, in discussing the situation in Afghanistan, urges the partition of that country between England and Russia. It is stated that the 5th Regiment (Fusiliers) and the 30th Regiment have been ordered to India and that several Batteries of Artillery are also preparing for the same destination.

11*th*: Lord Cranbrook (Secretary of State for India) has published the telegrams which were sent to H. E. the Viceroy by the late Sir Louis Cavagnari since his arrival at Cabul, and which disprove the statements made in the *Civil and Military Gazette* (Lahore) that the Ameer Yakoob Khan had shown a coolness to Sir Louis Cavagnari and had given him warnings of approaching danger. Government has placed the regiments at the Cape, which have been ordered home, at the disposal of the Viceroy of India should he deem their services necessary. The commander of the Turkish forces at Plevlje states that the inhabitants of Novi Bazar have protested to him against the occupation of that town by Austrian troops, though they have not shown any open opposition.

12*th*: In a speech made by Mr. Grant Duff at Elgin yesterday, he strongly censured the Afghan policy of the Government, and held that Lord Salisbury was chiefly responsible for what had occurred.

13*th*: The *St. Petersburg Gazette* recommends the despatch of a force of 20,000 Russian troops to defend Kabul and expel the English from Central Asia. Latest news from the Cape states that Sir Garnet Wolseley has had an interview with the chiefs, at which he declared that Zululand would henceforward be under independent chiefs, and that the non-capture of Cetywayo was the only obstacle to the conclusion of peace. Brigadier Clark, with 300 men, is surrounding the locality where Cetywayo is reported to be hiding. A body of Basutos have attacked and looted a train of commissariat waggons and killed the drivers. Lord William Beresford has left England for India. A large meeting of cotton spinners has been held at Oldham, when the delegates of companies, owning four million spindles, resolved to temporarily adopt the short time movement.

St. Petersburg, 14*th*: The *Golos*, in an article on the situation in Afghanistan, recommends that Russia should recognise the conquest of Kabul and Kandahar by the British conditional upon the annexation by Russia of sufficient territory along the Caspian to ensure a basis of action in the direction of Merv.—The Russians have finished the survey for a railway between Karatugai, Tashkend, and Samarcand, and have also completed the examination of the route for a line from Samarcand to Termez on the Amu Daria.

London, 15*th*: The *Times* announces in a leading article that the Amir Yakub Khan will be called upon to co-operate with the British advance on Kabul and recognise the justice and expediency of the measures now being taken for the punishment of the outrage on our Embassy.

16*th*: The *Times* in a leading article to-day on the Afghan question deprecates annexation, or the departure in any way from the policy laid down in the Treaty of Gandamak. The *Times* publishes a telegram which it has received from Kandahar to the effect that the Amir has declared a *jehad* against the British.

17*th*: A treaty has been concluded between Russia and China whereby Russia surrenders Northern Kuldja but retains the southern boundary of the river Tekes, including the passes leading to Kashgar. China pays Russia five million roubles.

18*th*: It was Major Marter, of the 1st Dragoon Guards, who captured King Cetewayo. The *Standard*, in a leading article on the situation in Afghanistan, is opinion that the outrage on our Embassy at Kabul has actually destroyed the value of the Treaty of Gandamac and rendered it necessary for the British to enforce the principle of *uti possedetis*. H. M. S. Bacchante, having on board the Prince of Wales's two sons, Prince Albert Victor and Prince George Frederick, has left England on her cruise round the world. The new iron armour-plated Turret-ship Agamemnon, of 8,492 tons, was successfully launched at Chatham yesterday.

PASSENGERS SAILED.

Per P. and O. Str. *Pekin*, 19:

For Southampton.—Mrs and 3 Misses Piper, Mrs C S Fahey, Hon'ble L P D and Mrs Broughton, Lieut-Col and Mrs A Spens, Mrs Rea and child, Mr and Mrs Ross Mangles, Rev C F H Johnston, Mrs Scott and 2 children, Mr A E Price, Lieut H Martin, Lieut C T Noble R A, Lieut Barlam R E, Mrs Ham, Miss Robson, Mr T H Swan, Mr W Barker, Mr John Tweedie, Mr E W Dillon, Mr F W Dillon, Mr J E H Grogan, Miss Evans, and Lieut W J Mackenzie.

For Brindisi.—Mr Percy W Jowlett, Mr McMillen, Mrs McMillen, Dr W P Dickson, Mr and Mrs Dunlop Best and infant, Major Beresford Lovett, Hon W F McDowell, Miss McDowell, Sir Richard Garth, Capt J E P Mosley, Mr J J Woodroffe and Mr H C Hill.

For Venice.—Mrs Barrows and child, Mr R J Lang, Col Hanson, Lieut-Col Griffith, Surg-Major C F Oldham, Mr R S Anderson, and Mr Meiklejohn.

PASSENGERS ARRIVED.

Per P. and O. Str. *Travancore*, 16:

From Southampton.—Mr and Mrs Hosking, infant and 2 children, Major R P Davis, Miss Davis, Mr L McM Davies, Mr R Scott, Mr J Knowles, and Mr W Wallace.
From Brindisi.—Mr W Wordsworth, and Major J Cadell.
From Venice.—Mr W J Tate.
From Aden.—Miss B Cochrane and Mr J Webb.

Domestic Occurrences.

MARRIAGE.

Anderson—Clairmonte—Sept. 12th, at the Cathedral, Bombay, by the Rev. F. L. Sharpin. M. A., Surgeon Alexander Anderson, A. M, D., to Kate, eldest daughter of A. J. Clairmonte, Esq.

DEATH.

Gidney—September 9th. at Dapoli, Louis Henry, son of the Rev. Alfred Gadney, aged 2 months and 8 days.

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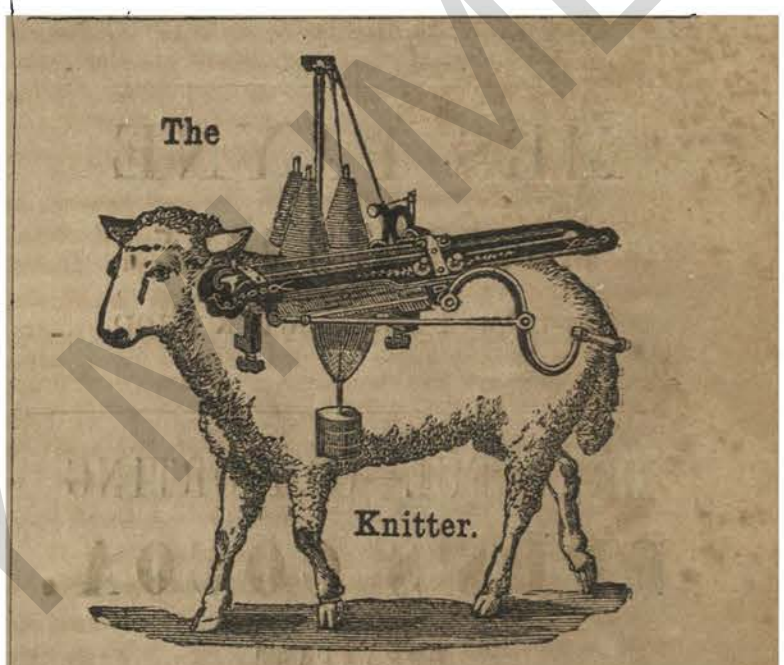

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